

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XV.—NO. 28.]

HARTFORD, SATURDAY MORNING, JULY 23, 1836.

[WHOLE NO. 736.]

## THIRTEENTH ANNUAL MEETING OF THE CONNECTICUT BAPTIST CONVENTION.

CONN. BAPTIST CONVENTION IN ACCORD WITH J. B. GILBERT, TREASURER.

FOREIGN MISSION.—Dr.		
1835—Sept 14.	To paid P. Canfield's bill Printing.	36 00
"	" Rev. Wm. Bentley, interest on note to Hannah Smith, one year up to July,	6 00
Aug. 7.	" " postage by J. Brown,	19
		\$42 19

Balance in Treasury June 6, 1836, Cr. to new ac.

count,

1087 50

\$1129 69

### Cr.

1836—June 6.	By balance in Treasury,	1087 50
	By amount received at Annual meeting June 1835, and published last year,	925 47
1835.	By amount from Hartford 1st and South Bap. Churches collected at the Concert Prayers, hand	
	Deacon J. Brown,	29 35
Sept. 25.	" " " Groton 2d Chh.	12 00
"	" " " Missionary Box, J. Stewart,	5 00
"	" " " Miss Mary Tourtellott, avails gold necklace, transferred from Domestic Miss. agreeable to her request,	5 00
Dec. 5.	" " " Hartford Association, hand J. Brown, Treasurer to aid in printing Memoirs of Mrs. Judson in the German Language,	17 30
"	" " " Betsy Smith, hand Rev. Wm. Bentley, I. Missions,	5 00
"	" " " Betsy Smith, B. Missions,	4 00
"	" " " A friend to Mrs. hand do. B. Miss.	5 00
"	" " " Individuals in Factory Village, in Pomfret, Thompson, Hampton and Dudley, hand Rev. J. Grow,	6 25
"	" " " Mrs. Abigail Hunt, to aid in printing the Memoirs of Mrs. Judson in German Language,	1 00
March 4.	" " " Mrs. Hannah Smith, for do. do. do.	5 00
"	" " " Miss Betsy Smith, for do. do. do.	1 00
April 28.	" " " Mr. Chh. Colebrook, Burman Translation,	32 00
"	" " " of a friend, hand Rev. O. Spencer,	5 00
30.	" " " of Miss Rachel Wells,	1 00
"	" " " Collected at the 1st Bap. Meeting house in Hartford, at the annual meeting of the American Baptist Board for Foreign Missions,	41 70
"	" " " From two females, for Translation,	1 00
May 26.	" " " Capt. Smith, hand Rev. Wm. Bentley, Translation,	5 00
"	" " " Sharon Chh. for Burman Bible,	21 62
"	" " " Ruth Hodges, for do. do.	1 00
		\$1129 69

1836—June 6.	By balance in Treasury as per account,	1087 50
7.	By amount received Hartford 1st Chh. Female Miss. Society for support of Burman child named Abigail Davis,	25 00
"	" " " Female in Avon Chh. printing Bible in Burmah,	6 50
10.	" " " Essex Chh.	15 00
"	" " " Willington Chh. collected at Concert prayers,	28 55
"	" " " Middletown 3d Chh. Youth's Miss. Soc.	6 50
"	" " " Norwich Female Miss. Society,	25 95
"	" " " Ashford 3d Chh.	3 22
"	" " " Franklin Hawley,	1 00
"	" " " Avery Atkins,	2 00
"	" " " Adna Whiting,	20 00
"	" " " Groton 2d Chh.	16 37
"	" " " Woodstock 1st Chh.	32 31
"	" " " Stafford Chh.	15 00
"	" " " Colebrook 1st Chh. hand Rev. H. Doolittle,	20 00
"	" " " Pomfret Chh. Monthly Concert Prayer,	3 66
"	" " " Canton Chh.	3 64
"	" " " do. do. Females in Chh.	11 10
"	" " " do. do. Males in do.	25 51
"	" " " New Haven Female Miss. Society, to aid in support of Native Preachers among the Burmans and Karens,	20 37
"	" " " Weston Chh.	16 00
"	" " " do. Female primary Society,	8 50
"	" " " Preston Chh.	10 63
"	" " " do. Female primary Society,	6 00
"	" " " 1st Chh. in Saybrook,	3 65
"	" " " Betsy Coit, New London,	1 00
"	" " " Hezekiah Shailer, paid Mr. Beecher, agt.	1 75
"	" " " Haddam Chh.	5 38
"	" " " do. do. collected at Monthly Concert,	6 68
"	" " " Lyme 2d Chh.	5 00
"	" " " Phebe Bailey, of Groton Chh.	10 00
"	" " " Suffield 2d Chh. Miss. Society,	11 64
"	" " " Norwich Chh.	54 25
June 30.	" " " 1st Chh. Middletown,	5 75
"	" " " Juvenile Miss. Society in the Sabbath school, 1st Chh. in Middletown,	32 76
"	" " " Danbury Chh. and congregation,	

## EIGHTEENTH ANNUAL REPORT

OF THE

Connecticut Baptist Education Society,

PRESENTED AT THE

ANNUAL MEETING, HELD IN NORWICH,

JUNE 7, 1836.

The Society met in the Baptist Meeting House in Norwich, Tuesday June 7, at 3 o'clock P. M.

The President, Rev. J. Cookson, took the chair.

Rev. E. Nelson, financial Secretary of the Northern Baptist Education Society, opened the meeting by prayer.

The following brethren were chosen officers of the Society for the ensuing year.

Rev. G. Phippen, President.  
Rev. J. H. Linsley, Vice Presidents.  
Rev. G. Robins, Vice Presidents.  
Rev. H. Wooster, Secretary.  
Mr. J. W. Dimock, Treasurer.  
Rev. H. Stanwood, G. Reed, Esq., Trustees.  
Rev. G. F. Davis, D. D.  
Rev. J. Chaplin, D. D.  
Rev. B. Cook, Jr.

On motion, Resolved, That the next annual meeting be held in the South Baptist Church, Hartford, on the 2d Tuesday in June, 1837, at 3 o'clock P. M.

The report of the Treasurer having been read was accepted.

At an adjourned meeting in the evening, the annual Report of the Board was read, and on motion of A. Day, Esq. of Hartford, seconded by Rev. N. Branch, of Pomfret,

Resolved, That it be accepted and published.

The following resolution presented by Rev. Dr. Chaplin, of Willington, and seconded by Mr. J. H. Purkin, of Boston, was adopted.

Resolved, That the paternal and religious influence now exerted in many of our seminaries of learning, afford good ground to hope that the piety of our young men, preparing for the sacred ministry, will not be diminished, but nurtured and strengthened during their preparatory course.

On motion of Rev. H. Fitz, of Middleborough, Mass., seconded by Rev. A. M. Smith, of Colchester.

Resolved, That this Society be recommended to the patronage of the Churches, as an important instrument of converting the world unto God.

On motion of Rev. E. Nelson, of Lynn, Mass., seconded by Rev. W. Bentley, of Wethersfield,

Resolved, That while we acknowledge with devout gratitude, the divine goodness, in enabling the Board to assist every worthy applicant the past year, it be recommended to them to adhere to the same course the year to come, and that we will sustain them in so doing.

The above resolutions were sustained by appropriate addresses.

### REPORT.

The Board of the Connecticut Baptist Education Society, in presenting their eighteenth annual report, are impressed with a sense of their obligations to God, whose wisdom and grace have conducted them harmoniously and safely through the labors of another year. Although from the limitation of their resources, they have not been able to do great things, yet they confidently believe, that by the blessing of God, their humble efforts will be conducive to the prosperity of Zion.

They rejoice to see from year to year that the object of their labors is gaining confidence in the public mind, and that their brethren are becoming more generally convinced that intelligence, as well as piety, is essential to ministerial usefulness. No one possessing enlarged and correct views of the multiplied duties and responsibilities of christian ministers, can for a moment doubt their need of intellectual culture. Indeed the exigencies of the country, and of our denomination, imperiously demand that those who are set for the defence of the gospel, and constituted the teachers of religious knowledge, should not only possess a heart glowing with love to God and their fellow men, but a mind enriched with the choicest stores of sound learning. The progress of education throughout the land, and among all classes and ranks of the community, is such that ministers of the gospel must be intelligent and studious, endeavouring by diligent application to keep pace with the improvement of their people, or the more intelligent part will not long attend on their ministry. Many of those who are now looking forward to the work of the ministry will in a few years occupy important stations among heathen nations.

To them much sanctified human learning is an indispensable requisite. Without it they would be utterly incompetent to translate with fidelity the word of God, with the various dialects of the heathen. Without this, in connection with his other superior qualifications, our beloved Judson could not have given to the benighted Burmese a translation of the Scriptures so complete that even those who object to it, because it is an entire translation, cannot deny its faithfulness. Our Missionaries will have to translate the Bible into many other languages, and for this work they must be qualified. Such missionaries are greatly needed. The call from heathen shores is for more laborers. The same urgent call reaches our ears from almost every section of our own country. There are hundreds of destitute churches in our American Zion, both able and willing to support pastors, but they cannot obtain men of the requisite ability for the place. Let those who desire the prosperity of our churches, the safety and perpetuity of our free institutions, and the extension of the Redeemer's kingdom through the earth, pray more frequently and fervently, the Lord of the harvest, to send forth more laborers. Let them generously contribute to the funds of this Society, that while some to whom God has committed a dispensation of the gospel, are illiterate and indigent, the Society may be able to encourage and aid them in a course of mental training, and thereby greatly increase the resources and efficiency of their ministry.

It is not as has sometimes been said, the object of this Society to make ministers, but to take such as the great Head of the Church designs to employ in this arduous work, and augment their moral and intellectual power.

Where he calls indigent young men to prepare for the ministry, it is to aid them in acquiring such an education as will be best adapted to secure the highest possible degree of usefulness in their holy calling.

### NUMBER OF BENEFICIARIES.

Since the last annual meeting, three of the beneficiaries having accomplished their course of study, have been honorably discharged from the patronage of the Society, and are now usefully employed in the gospel ministry.

Another obtained permission of the Board to withdraw, that he might sustain himself.

During the year two have been received making the present number eleven. Two of these are pursuing their studies at the Hamilton Literary and Theological Seminary, N. Y., three in the New-ton Theological Institution, Mass., one at Brown University, R. I., and the others at the Literary Institution, in Suffield. It is proper to state that two or three of those last mentioned, though they retain their connexion with the Society so as to receive aid in future should it be necessary, have sustained themselves during the past year without any appropriation from the Board.

The whole number received since the formation of this Society is thirty-six:

### STATE OF THE TREASURY.

The receipts for the past year have been \$491 72, and the expenditures have amounted to \$522 56.

No agent has been employed by the Board during any part of the year to collect funds, so that the Treasury will be left wholly dependent upon the liberality of the churches.

In relation to the measure adopted at the last anniversary of the Society, requiring of the beneficiaries written obligations to refund, if they should ever be able, the monies appropriated for them, the Board has heard of but one instance where any dissatisfaction was felt with the measure among the beneficiaries. So far as their views have come to the knowledge of the Board they cordially approve of it.

### CONNECTICUT BAPTIST LITERARY INSTITUTION.

This Institution, delightfully located in the village of Suffield, is at present in a highly prosperous state, under the direction of Rev. W. H. Shailer, Principal, and Mr. R. Granger, Assistant. During the past year the rooms have been furnished for the accommodation of students, and a Steward is employed by the Trustees who furnishes them with board as low as can possibly be afforded.

Believing that the endowment of scholarships in the Institution would advance its prosperity, the Board feel it their duty to suggest to the Society the importance of adopting some measure to induce

individuals and churches to establish scholarships to assist pious indigent students in defraying the expense of tuition.

All which is respectfully submitted.

S. S. MALLERY, Secretary.

### LIFE MEMBERS.

Constituted by the payment of Fifteen Dollars, or upwards.

Mr. Caleb Moore, Hartford.\*  
Rev. Elisha Cushman, Plymouth, Mass.  
Hon. David Bolles, Ashford.\*  
Mr. Joseph Coe, Middletown.\*  
Rev. David C. Bolles, Granville, Ohio.  
Rev. Nathan Willman, Suffield.  
Mr. C. P. Wilson, Newark, N. J.  
Rev. Oliver Wilson, Montville.\*  
Rev. Cyrus P. Grosvenor, Rutland, Mass.  
Rev. John R. Dodge, Philadelphia, Pa.  
Rev. Gideon B. Perry, Hopkinton, R. I.  
Rev. Henry Stanwood, Hartford.  
Dea Joseph Gilbert, Bristol.  
George Mitchell, Esq., Bristol.  
Josiah Savage, Esq., Middletown.\*  
Rev. Samuel S. Mallery, Norwich.  
Rev. Gustavus F. Davis, Hartford.  
Rev. William Bentley, Wethersfield.  
Rev. Esak Brown, Lebanon.\*  
Rev. Asahel Morse, Suffield.  
Rev. Augustus Bolles, Hartford.  
Rev. William Hodge, Coram, L. I.  
Rev. Gardon Robins, Hartford.  
Rev. Jerome S. Anderson, Newark, N. J.  
Rev. Orson Spencer, Danbury.  
Rev. Justus H. Vinton, Chummers, Burmah.  
Rev. James H. Linsley, Stratford.  
Rev. William H. Shailer, Suffield.  
Rev. Richard Griffing, Russell, Mass.  
Rev. George Phippen, Canton.  
Rev. Wm. McCarthy, Kingston, N. Y.  
Rev. Pierpont Brockert, Springfield, Mass.  
Mrs. Elizabeth Ludlow, New York, N. Y.\*  
Rev. Horace A. Wilcox, Providence, R. I.  
Rev. Prof. D. D. Wheaton, W. University, Middletown.  
Rev. William E. Shailer, Suffield.  
Rev. Jeremiah Chaplin, Willington.  
Rev. Charles W. Dennison, Oswego, N. Y.  
Daniel Packer, Esq., Packersville.

\* Deceased.

### CERTIFICATE.

To be given by a Church to a young man who applies for patronage.

This certifies that Mr. \_\_\_\_\_ is a regular member of the Baptist Church in this town; that he sustains a good moral and religious character; that in the judgment of this Church he is designed by the Lord for the Christian ministry; and that he possesses talents, which, with a good education, would render him useful in this sacred work. He is therefore, being indigent, recommended to the Connecticut Baptist Education Society, for their patronage.

Signed by order and in behalf of the Baptist Church in \_\_\_\_\_  
Pastor.  
Clerk.

### FORM OF A BEQUEST.

FORM OF BEQUEST FOR IMMEDIATE USE.

ITEM. I give, bequeath, and devise to the "Connecticut Baptist Education Society," for the purpose of aiding pious young men in obtaining an education for the Christian Ministry, \_\_\_\_\_ dollars, to be paid to the Treasurer of said Society, within \_\_\_\_\_ months after my decease, and to be applied to the uses and purposes of said Society.

Communications to the Board should be directed to Rev. Henry Wooster, Deep River. Subscriptions and donations to J. W. Dimock, Hartford.

Extract of a letter from George Byrne, Esq. of Clinton, Mi., to Rev. S. S. Mallery, of Norwich, dated May 21, 1836.

We arrived in Cleveland, Ohio, on Sunday morning, and attended divine worship in the new Baptist meeting house. Heard excellent preaching from a Welch Baptist clergyman. It was indeed cheering once more to meet with this interesting branch of the Zion of our God; interesting indeed it may be called, for its history must stand without a parallel in the ecclesiastical records of our country. Some five or six years since and two individuals were the only Baptist professors that could be found in the neighborhood of Cleveland. Last summer and fall the church consisted of about thirty or forty members, most of whom were rather above middle age and had united by letter. They met for worship in the Court house, which they occupied a part of the time.

Under circumstances somewhat discouraging, the church commenced building a Meeting house, and selected for its location, I think the best site in the city. When I was in Cleveland last fall they were commencing the inside work, and when I visited them again this spring I found them occupying the most elegant edifice for religious worship in the State. I believe it cost them about 8 or \$9000, for which they are in debt something over \$4000. It is furnished with a beautiful carpet that cost \$130, a present from several young men, a sofa in the pulpit, a present from a Cabinet maker; two elegant mahogany chairs a present from a Chair maker, together with several other articles of furniture, presents from different individuals; and there is now building for them an Organ at a cost of \$1200, a present from a Brother Whelpley. Their House was dedicated about a fortnight before my arrival, and the Sermon on the occasion was preached by Rev. Mr. Tucker, of Buffalo. Immediately after the dedicatory services, the slips were rented for the year ensuing, which raised on the spot \$1900, and with what have been rented since, with a few unsold, will raise \$2500 for the current year. They have engaged the labors of Brother Tucker, of Philadelphia, at a salary of \$1000. He is a young man of education, and fine address, and I believe a very humble pious servant of God. The Church has been as abundantly blessed in spiritual as temporal things. About 40 young men, the flower of the city, have been converted and added to the Church within the last three months, and the number of communicants is now about one hundred and thirty. Another church is about to be constituted from this, to be located in Ohio city, opposite Cleveland. They have a lot that was given them, which is now worth several thousand dollars—Verily what hath God wrought! We here have evidence of what may be accomplished, under God, by persevering effort in a good cause.

### THANKFULNESS.

We sometimes think that we are thankful, when we have very little cause to take credit on this account; for when our minds are at ease, our bodies in health, and our property seemingly secure, when every want is well supplied, and every wish gratified, what cause have we for unthankfulness? It is one thing to be thankful for a well spread table, and another to be thankful for the table crumbs. It is one thing to be thankful when we have all we want, and another to be thankful for whatever God bestows.

So long as God's dealings fall in with our inclinations and add to our prosperity, we may not repine; but when the tryer of the heart and reins puts forth his hand and touches us; when he abridges our comforts, afflicts our bodies, and burdens our minds with care, matters are sadly changed; too often impatience and unthankfulness take possession of our hearts.

It is an old remark, that we bear no affliction so well as the afflictions of others. Oh, there is much truth in this.—We think ourselves wonderfully patient and contented and thankful, when we hear others complain, without considering that we are not smarting under the scalding drops of affliction that agonize their hearts.

Now the degree of thankfulness that a Christian should try to attain, I take to be this: To have such a sense of God's wisdom and goodness in all his dealings as to rest fully satisfied that what he does must be for the best; so that come what will we can be thankful. God made the sun to gild the earth and skies with glory, and he made the clouds also to shroud his beams. God made the rose to burst forth in fragrance and beauty, and the same stem that it grows on, he has set with prickly thorns. His are the sun and flowers. His also are the shade and the thorns. Never do we err more than when we make our desires the test of God's mercy; we would have flowrets and sunbeams forever, and thorns and shadows make us thankful.

Thankfulness is a hard lesson to learn, unless the Father of mercies is our instructor. That is the right sort of thankfulness which is thankful for all things; believing that "all things work together for good to them that love God." Thankful for much and for little; thankful when comforts are lessened, that they are not all gone; thankful when they are all gone, that the Father of mercies is able to provide more; thankful when afflicted with gravel, that it is not a stone; thankful with a broken arm, that it is not a broken leg; thankful whether high or low, rich or poor, in health and in sickness; in life and in death, being fully persuaded that, neither "death," nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

### SOUND DOCTRINE.

The following passage is from an eloquent sermon recently preached in Boston, by the Rev. Mr. N. L. Frothingham:—

"Take the laws as they are—they are the only barrier between you and the robber's violence and assassin's knife; and I would say, reverse them. Thwart them not. Stand by their decision.—Come to their help good men and true. Let them not be made ineffectual by your weak reluctances. Let them not be brought into mistrust by your objections and communications and outcries, till they have no majesty left. Let them not be undermined by the wasteful and wasteful tide of mistaken philanthropy.—In the name of the divine equity, for the sake of common protection stay them not in their righteous though terrible goings. Every attempt to invalidate their spoken decree, is a public wrong. Every voice that has sworn to judge according to the law and the evidence, and then refuses to speak but according to private pity, is false to its oaths.

Six churches of the Baltimore (Md.) Association, Second Baltimore, Mt. Zion, Rockville, Pleasant Valley, Lingamore, and Fredericktown, with elder John Healy among them, have withdrawn from the Baltimore Association for a violation of the Constitution. They have appointed the fourth Lord's-day in August next, to meet and form a new association and invite all churches, who agree in the principles and practice embodied in the constitution of the said Baltimore Association, to unite with them. The majority of the Baltimore Association are supporters of the Black-rock Convention, "Signs of the Times," etc.—Cross and Bap. Jour.

The Free Will Baptists are making an effort to build a Meeting House in Boston.



From the Courant.

4. Mr. Estlin.—You have published recently a series of numbers on the subject of "Intemperance and Temperance Asylums." These brief remarks were written two years ago for one of the public papers in Boston. Some time previous to that period, the subject was agitated in the State of Connecticut, and was presented to the Medical Convention of the State at its session in May, 1830. A committee was appointed, who drew up a report, which was printed. The Medical Convention also appointed a committee to present the subject to the Legislature, then in session, which, however, was not done, in consequence of the agitated state of that body towards the close of its session, produced by some political excitement. Many medical gentlemen, amongst whom were the most intelligent physicians in the State, aided by all their efforts, the designs of its projectors; some circumstances occurred soon after which put the subject to rest for the time.

Some time after, a benevolent and highly respectable gentleman, in the metropolis of New England, renewed to the writer the proposition to bring the subject before the public. These essays were written and published in consequence of this request. They were well received by many gentlemen of benevolence and intelligence; others, to whom the project was new, doubted its expediency or practicability. Like all new enterprises, it was expected that it would meet objections.

It is no longer problematical that intemperance can be cured, but it is well known that the insuperable difficulty in the way, in a large proportion of the cases, is the temptation which assails the victim of the habit, in every pathway. In an institution of the character contemplated, the means of cure can be more certainly applied, and the necessary restraints can be imposed. If strength of resolution is sustained by firmness of principle, the inmate may be cured at his own home; should either or both these be wanting, an asylum may effect what can never be accomplished elsewhere. Besides, those who shall be called to conduct such institutions will gain experience which will be valuable, and will finally be able to add to the present knowledge of remedial means necessary to conduct the individual safely and pleasantly as possible from his present habits to those of sobriety and abstinence.

There are many individuals in every community who are spending their substance and bringing poverty upon themselves and families, who are contaminating their offspring by the evil example set before them. As such persons bring paupers upon public charge by hundreds, government ought to have the power of arresting them in their career, and of adopting the means of removing the habit by any expedient which will promise success. The public, however, will not take the lead in this business. Benevolent individuals must be the pioneers, and satisfy the public of the feasibility of the plan, and the success and utility of the project. If this could be done, I doubt not institutions would rise up in succession under the fostering care of the government, and the States, till the whole community shall be satisfied of their success, and encourage and patronize them.

It is but a short time since institutions for the pauper insane were contemplated in this country, and when the Legislature of Massachusetts established the noble charity at Worcester, the public press assailed it in some parts of the Commonwealth, and a large proportion of the community believed it to be unnecessary, spacious, as they declared it could never be needed, and before the first year closed, patients were rejected for want of room; ever since that time it has been in a very crowded condition. In a few months, its accommodations are to be doubled, to meet the daily increasing demand for admission. At this time, many other States, influenced by no inconsiderable degree, by the success of this example, have commenced similar enterprises. Maine is expending \$40,000 dollars; New York, Ohio, Pennsylvania, Vermont, and New Hampshire, are all making preparations for similar institutions, on a scale noble and pious-worthy. Who would have believed ten years ago, that seven States in the Union, would have moved in the short period of half a dozen years, in this highly benevolent enterprise? And where is now the respectable individual who does not rejoice that this most hapless calamity is receiving such aid from public and private sources, and that the inmate, heretofore cast off and neglected, suffering every privation and every cruelty which human nature can bear, are to be admitted to all the means of comfort and cure which the enlightened philanthropy of modern times can devise for them?

And yet no one can believe that these institutions would have had an existence, or have been contemplated, had not private asylums been established in various parts of the country by private munificence, by which the public have learned their value, and become convinced of their utility—as well to the unfortunate victim of disease, as to his friends and the public. So it must be with institutions for the cure of Intemperance. They must first be established by private liberality; if successful, they will not fail to receive ultimately the fostering aid and protection of government.

The objections that have deterred benevolent individuals of wealth, and influence, from embarking in this enterprise, are, as far as is known to the writer, the following:

First, the extent of the evil to be removed. Second, the hope indulged by many that the present efforts to remove intemperance will supersede the necessity of any expensive efforts for its cure. Third, the expense of erecting and maintaining such establishments. And, Fourth, the want of confidence in their success.

It must be admitted at this day as somewhat surprising, that the extent of an evil should be assigned as a reason why we should not adopt the means of its cure; yet on the subject of intemperance it appears to be so. The common language of temperance men once was, and to a considerable extent now is, "let the old drunkards die off, and save the young from the habit." It has, however, been settled by experience, and confirmed by the duration of the experiment, that intemperance can be cured, and the old drunkard can be saved. But we must not confine our attention to the old drunkard only; the young drunkard continues to present himself for our commiseration and sympathy. Drunkards are still made and will continue to be, notwithstanding the efforts of temperance societies and temperance men. Why not then exert ourselves to accomplish both these objects? They are not incompatible, and are both equally deserving our consideration. The evil, to be sure, is great, widespread, and every where predominant, and notwithstanding the dreams of the enthusiast, and the confidence of the philanthropist, in the extent and effect of the reform, will continue to be the scourge of our country, and the broad road to ruin for thousands in our land.

Prevalent, however, as is the evil, it is far less so than idolatry, false religion, ignorance, and vice. And yet we make great efforts, personal and pecuniary, to remove these evils. And no one is discouraged in his efforts, because much is to be done. If there were but one hundred drunkards in the State of Connecticut, and there was a moral certainty that one half of them could be restored to respectability and usefulness, would not the reclaiming of these fifty be considered an object worthy the untiring and united efforts of the friends of temperance and humanity? Is it any less so, because thousands are scattered through the community, going on in this career of vice, jeopardizing every thing valuable in life, and setting this baneful example, which will be followed by other thousands, entailing misery and poverty on innumerable human beings, in the multiplied evils which intemperance brings in its train.

If fifty individuals can be saved in this State annually by the aid of such an institution, will it not be

worth all the labor and expense which it would cost? It would be no less commendable to save fifty, because thousands could not be reached, or would not submit to the restraints which would necessarily be imposed. But if fifty could be saved annually the first ten years of its operation, such success would insure the cure of hundreds and thousands afterwards.

On the subject of expense, it may be remarked that if the cost of the public maintenance of intemperate persons could be reserved, transferred, and appropriated to the cure of the evil, it would exert and sustain such an asylum in every city and considerable village in this country. This money is at present certainly badly expended; like the poor laws of Great Britain, if it produces temporary relief, it on the whole increases the evil.

If the victims of Intemperance could be placed in such institutions instead of work-houses and houses of correction, where the nature of the evil is not well understood, and no means of its removal are put in force, I say instead of this, if they could early be placed in such asylums—where the best effort would be made to restore health, and fortify them from future return of intemperance, by inculcating correct views, and instilling right principles of abstinence; it is conceived that on the score of political economy the necessary expenditures would be found to be satisfactory and admitted to be expedient.

Admitting what no one at this day can deny, that Intemperance can be cured, and has been cured, is it not a subject worthy the consideration of the christian and philanthropist, whether these cures shall be confined to a few individuals in whom the power of conscience, or the fear of death has awakened apprehensions and brought into exercise such strength of principle as shall ensure them from backsliding, or shall they be provided for those who can be almost persuaded to adopt resolutions of reform, and those who exert every effort to correct the evil of their ways, or arrest them in the fatal course which they are pursuing.

Fully satisfied as we all are at this time, that intemperance can be cured, can we justify the apathy that exists among us, in thus neglecting to provide the means for such cure, and extend them to the hundreds and thousands that are perishing for want of them.

Are we not incurring a fearful responsibility on this subject? It will not be sufficient for us to say that we did not know the necessity of these efforts, or that we wanted confidence in the projects proposed—*The evil exists and can be cured.* If no project yet presented is adequate to meet the exigency, let us devise some other, and let it be put in immediate operation.

Intemperance can be cured. It is true, it should be cured, and it rests with those whom Providence has provided with the means, to consider faithfully how and when it shall be done. S. B. W. June 29, 1836.

From the American Baptist.

## BENGALIE SCRIPTURES.

Dear Brother Going.—It is generally known that Dr. Carey went to India in 1793; and that he immediately turned his attention to the languages of that country, with a view to the translation of the Sacred Scriptures. In 1799 he was joined by Marshman and Ward; and these three friends tell us in their Memoir, that being united in the same labors, they resolved to sit down at Serampore, a Danish settlement, about fourteen miles above Calcutta, on the opposite side of the Hoogly, a branch of the Ganges.

As they proceeded in the work of translation, it was found that the languages spoken around them and throughout India, were derived from one common parent, the Sanskrit: for though they differed in their grammatical terminations, by far the greater part of the words were the same in all. This natural encouragement led them to extend the translation of the Scriptures into the other languages; and thus in the course of little more than thirty years, the whole of the Bible was given in nine, and the New Testament in twenty-four, of the dialects spoken in various parts of India.

To the study of the Bengalee language, Dr. Carey devoted seven years, and ventured to publish the first edition of his Bengalee New Testament in the year 1809. He lived to see it pass through seven or eight editions, each of which had the advantage of his critical supervision. The sense he entertained of his responsibility and duty as a translator of God's Holy Book, is clearly exhibited in his own strong and graphic expressions. "In reading the Scriptures in the original languages, and consulting them habitually, in availing themselves of the assistance of versions and not resting in them, but comparing them with one another and with the original, the sole aim of the Serampore translators has been to discover the real sense of every passage, and to express it with clearness and precision. We never print any translation, until every word has been revised and re-revised."

Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass without examining it and seeing through it. I read every proof sheet twice or thrice myself, and correct every letter with my own hand. Whatever helps I use, I commit my judgment to none of them. Some mistakes may have escaped observation. Indeed, I never yet thought any thing perfect that I have done. I have no scruple, however, in saying, that I believe every translation we have printed to be a good one."

After this man of God had been employed for more than thirty years in the business of translation, and had, during a considerable portion of this period, occupied the chair of Professor of Oriental Languages in the College of Fort William, with honor to himself, and acknowledged benefit to the institution, he was rudely assailed by writers both in England and India. The correctness of his translations, and his competency for the arduous task he had undertaken, were boldly denied. One of the objectors labors to convey the idea, "that these Asiatic versions have been undertaken by men who, when they went abroad, must have been acquainted only with English;" or that if they attained any thing at all "approaching to a scholar-like knowledge of Greek and Hebrew, it must have been after they left England."—These Asiatic versions exhibited in no ambiguous terms, the proper and essential Deity of the Son of God, and the duty of believers to be buried with him by baptism into the likeness of his death; and this fact, to the mind of the writer at least, accounts satisfactorily for the indignant criticisms and unfounded assertions to which he has referred. The original words which teach plainly the doctrine of baptism and the divinity of Christ, must be transferred; they cannot be translated without giving offence to those who teach for doctrine "the commandments

of men." It is gratifying at this distant day, and in this distant land, to peruse the venerable missionary's vindication of himself. "While I translate," says he, "the Sanskrit, Bengalee, Hindoostanee, &c., the Greek and the Hebrew Bible is before me. Seven years have formed the shortest period which has been occupied with any version, and it was not till those in the chief cognate languages of India had been finished that the secondary versions were suffered to pass through the press even in so small a space as seven years. The chief cognate branches occupied in general above ten years each; and to those wherein the discrepancy was greatest, nearly twelve were given. It is, however, a fact, that above three-fourths of the words in most of the secondary cognate languages were understood in all their bearings through the Sanskrit, the Bengalee, and Hindoostanee, before those secondary languages were begun, and in some of them even a greater proportion; to say nothing of the construction, the idiom, and the usual figures of speech, in which there is little variation throughout the whole Indian family. As each version, therefore, has occupied from seven to twelve years in its formation and in its passage through the press, neither time nor means have been wanting to enable the translators to make up their own minds respecting the merits of each, long before it has been sent into circulation. In one word, their sole aim has ever been and will continue to be, that of presenting to the natives of India, the word of life in its nearest approach to the mind of God, contained in the original record."

Mr. Wm. Yates went to Calcutta in 1815, and having made himself thoroughly acquainted with the Bengalee language, and having preached for many years with much acceptance and success to the natives of Bengal, he published in 1832 "a revised and improved edition of the Bengalee New Testament." Mr. Yates is considered, by competent judges in Europe as well as in Asia, to be one of the best oriental scholars now alive, and his Bengalee New Testament has received from learned pundits and teachers of Calcutta, the most unqualified commendation.

Shree Naxayan, Pandit, says, "I cannot but admire the correctness and accuracy of your version, and when I see such composition in the Bengalee language, executed by foreigners, I am justly delighted."

Biolaure Chura, another learned Pandit, remarks, "The language of this book is excellent, the idiom correct, the style easy, and such as will, I think, be well understood."

Gopal, Dr. Carey's assistant in many of his translations, adds, "The language of the gospel you have sent me, is excellent, and will be well understood by the people of this country."

Many more testimonials are before me, all concurring in the opinion that brother Yates had been "more successful than any of his predecessors, in getting accuracy of rendering from the original Greek, combined with propriety of idiom, and perspicuity and neatness in Bengalee;" but I forbear. Enough has been exhibited to show that Yates' Bengalee New Testament is one of the most faithful versions ever made in the language of any heathen nation. I cannot conclude this article without reminding the friends of the Bible, that the Bengalee language is spoken by about thirty-two millions of human beings; our Baptist missionaries have been laboring amongst them for more than forty years; schools have been established, converts have been baptized, and churches planted; and at this time, thousands and tens of thousands of copies of the book of God might be readily and judiciously distributed in that land of darkness. "Is it true that the Calcutta, British and Foreign, and American Bible Societies have all refused to aid in the printing and circulation of this 'most faithful version.' What then? Shall their enlargement and deliverance arise from another place?" Let Baptist churches and friends of the Bible in the U. S. promptly answer this important question. II.

For the Christian Secretary.

## LETTER II.

## ON WORLDLY AMUSEMENTS.

M—1836.

My Young Friend,

As a christian, you profess to take the word of God for the rule of your actions; allow me then, to furnish you with a few rules which may be found in the Scriptures, and which will be sufficient I trust, to guard you against complying with the maxims and examples of the world.

It is written, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Now I consider this, and every other divine injunction, to have the same authority as "thou shalt not steal;" and therefore it is as much a sin to transgress the one as the other, because they both proceed from God; I say nothing now of the magnitude of the offence. Do not professedly pious persons violate this rule, when they through the ball room, become members of a cotillion party, or take their walks for pleasure on the Sabbath evening? Can the disciples of Christ relish these things? It is not possible for christians, whose affections and desires are spiritual, to go to such places, nor to take part in such amusements. You will readily perceive that those who relish the one cannot relish the other.

Another direction is, to "have no fellowship with the unfruitful works of darkness, but rather reprove them. Therefore come out from amongst them, and be ye separate, and touch not the unclean thing," &c. In the ordinary transactions of business, the men of the world and the disciples of Jesus often meet together; this is unavoidable in the present state of society. But the pleasures of the world impose no obligation; each is at liberty to enjoy himself in his own way. Religion invites to joys which are chaste, holy, spiritual, and divine; heavenly in their nature, and eternal in their duration. The world invites to such as are trifling and

foolish, earthly and destructive; for often have health, reputation, peace, life, and salvation, been sacrificed at the altar of carnal pleasures. It is no wonder, therefore, that it is said of him who loves the world, that "the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world."

Besides, is there not a right, as well as a wrong use of time, of the powers of the mind and body—and of property? None but an atheist will deny this. What is the most important of time? Hear what your Lord says: "Son go work to day in my vineyard. Work while it is day, for the night cometh when no man can work." When a professor of religion is going to spend his evening in a ball room, at a cotillion party, or his Sabbath evening in a walk for pleasure, is he then complying with these directions? Is this to "work out his salvation with fear and trembling?" Is this running for a celestial crown? and so running as to obtain the prize?

Your intellectual powers should doubtless be employed in things rational and useful; and by a christian, in what Jesus Christ has ordained. But I would ask, when such are employing the powers of mind and body in those diversions and vain amusements which the world admire; when they do it with energy and zeal; for if it be right, God would have them put forth their whole strength; when therefore, they enter heartily and zealously in these things, and their whole soul is engaged in them, do you believe that these words, will hereafter be addressed to them who excelled in those vain and sinful pleasures. "Well done good and faithful servant, enter thou into the joy of thy Lord." Can he who said of his disciples, "ye are not of the world, even as I am not of the world," say of these, "come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world?"

As the scriptural cautions against worldly amusements, which I wish to submit for your consideration, are more than I can crowd into one sheet, I shall present a few more in my next. Affectionately yours, JOHANNES.

For the Christian Secretary.

## REVIVALS.

Mr. Editor.

If you think proper I should be pleased to have inserted in your paper, the following accounts of two revivals of religion, with the accompanying remarks. The first is from the N. Y. Observer.

"INFLUENCE OF THE SPIRIT. In the township of R. in the western part of New York, without any special or known cause, numbers of individuals were suddenly aroused to anxious inquiry and trembling respecting their souls. Some in different parts of the town, without any knowledge of the affecting of others were alarmed by the consideration of their sins. Two men from different directions came to a clergyman in the morning asking, what shall we do? About nine o'clock in the same morning, one of the members of the church called upon the same clergyman to lead and visit several anxious individuals in his neighborhood; and before night it was ascertained, that almost the whole population of a considerable district, were solemnly, and with weeping, asking the prayers and instructions of the people of God. Accompanied by the pastor, on that and the subsequent day, we visited from house to house, but wherever we went the Spirit of God had preceded us. The whole region was a Babel. A solemn awe pervaded every soul, and we could not but feel that 'God is in very deed in our midst.' It was the Lord's work and marvellous in our eyes. Oh, for more such days of the right hand of the Most High."

Such a glorious work of grace as that described above, must indeed have been effected by the right hand of the Most High; at the same time it is also marvellous in the eyes of his people. To God be all the praise. But while the work of revival commenced as was supposed, "without any special or known cause," may we not safely conclude there was some cause, under God, that was ascertainable by the church—a cause that existed in the strong faith of some praying souls? Or shall we refer it wholly to the sovereign operation of God's Spirit, irrespective of any means employed by his people on earth? There was, it is true no protracted meeting, no general church fast, no united special exertions among the prominent brethren to secure the divine blessing, and awaken sinners to the care of their souls; but is it not scriptural to suppose there were some special exertions made, though in a less public manner? Perhaps there was only one individual, and she a poor and lonely female, who felt the worth of souls, mourned over the apathy of the church, betook herself to the throne of grace, and there from day to day wrestled with him who has promised to "hear the cry of the humble" until she obtained an answer to her requests, and received assurance that God would appear to build up Zion. I cannot better illustrate my views of this subject than by an account of a revival related by Rev. Mr. Finney in one of his Lectures.

"There was a woman in New Jersey, in a place where there had been a revival. She was very positive there was going to be another. She insisted upon it that they had the former rain and were now going to have the latter rain. She wanted to have conference meetings appointed. But the minister and elders saw nothing to encourage it, and would do nothing. She saw they were blind, and so she went forward and got a carpenter to make seats for her, for she said she would have meetings in her own house. There was certainly going to be a revival. She had scarcely opened her doors for meetings before the Spirit of God came down in great power. And these sleepy church members found themselves surrounded all at once with convicted sinners. And they could only say, 'surely the Lord was in this place and we knew it not.' Other instances of a similar kind might be mentioned—but what is written above is enough to teach us the following things.

1st. When God revives his work it is in answer to prayer. Invariably so. This is scriptural, "I will yet for this be inquired of by the house of Israel, to do it for them." Whenever God pours out his Spirit, and souls are convicted and converted, there is prayer somewhere. It may be in the hovel. But it is prayer which God hears and answers.

2d. The most useful christians are not always found among the most learned, wealthy or influential. The most useful are those who are the most spiritual and prayerful. He that abideth in me and I in him the same, bringeth forth much fruit. Christians of this stamp are often found in the humbler stations of life.

3d. Let that pious soul who is concerned for sinners and the honor of the Saviour, flee to God in prayer, and those living in obscurity, the rest of the church asleep on their pillows, and moral desolation spreading all around, his prayers will be heard; and continuing his suit at the throne of grace with fervency, frequency and faith, the Spirit of God will come down. The promise of Jesus Christ makes it certain. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." M.

## CHRISTIAN SECRETARY.

HARTFORD, JULY 23, 1836.

From our Correspondent.

CITY TORONTO, U. Canada,

June 29, 1836.

To the publisher of the Christian Secretary.

Dear Sir,—My last remarks were closed on my way from Utica to Rochester, on Wednesday last; since which I have been unable to write till this evening. We arrived in this harbor at 4 o'clock P. M. in the steamboat Traveller, three and a half hours from Niagara, and four and a half from the foot of the Rapids at Queenston, which is seven miles up the river. The sea-green waters of the Ontario were lashed into lofty and roaring waves by a heavy North East wind, sweeping up the entire length of the lake, and rendering the passage not only unusually rough, but dangerous. It was our lot however, to be upon a strong and excellent sea-boat, propelled by two powerful engines, and as our course favored it, she set her fore and mainsail, and dashed her way majestically over the combing and lofty surges of the deep. The passage was rendered somewhat unpleasant by the rain, which has been falling for two days. As it is my object to avoid minuteness, I will only say, that from New York, we found ourselves in company every way pleasant; seven Baptist and two or three Presbyterian ministers were of the company; and a goodly number of other pious men, with whom it was truly pleasant to beguile the hours in religious conversation. In addition to this, it was not a little pleasing to find lying upon the table of every packet boat, the Bible, precious Bible; and every one that would might read it. A plenty of other books worthy to be read, are (so far as I have seen) found in the boats, furnished either for or by the passengers; and without them, hours are long indeed upon the Erie Canal, except when shortened by the presence of the numerous and beautiful villages; some of which have already become wealthy and populous cities, and others are rapidly rising to a similar condition. In every one of them, one to three or four neat houses of worship gladden the eyes of travelling christians. I passed but few, if any, in which there was not a house belonging to the Baptists. At this point of our journey we may well say, hitherto the Lord hath helped us, and his ever wakeful eyes have been upon us for good.

It may not be improper to remark generally, that though almost every desirable facility for speedy or slow travelling is furnished, there are dangers and difficulties to be encountered at almost every stage of a journey. The number of packet and line boats is immense. The former are wholly, and the latter partially devoted to the transportation of passengers; and among them all, not one would fail to take every person that can be allured on board, though it should be beyond the power of the boat to render one fourth of the number in any degree comfortable, either by night or day. Nor are travellers at all safe from being huddled together almost one upon another in this way, either by the falsehood of runners and agents, which for numbers, clamour, and lying, are one of the most intolerable annoyances to be met with, or the supreme selfishness of boat masters. Especially is this true of line boats; for though one sees himself on board with room enough, and all appearing fair, and the hour for departure arrived, he has no assurance that he will not be detained till other scores are deceived and dragged on board, till the whole company are in tribulation for want of a spot on which either to rest the sole of the foot, or to lie down for repose. Of the situation of passengers thus conditioned, when night fall overtakes them, nothing need be said; imagination will supply the rest.

22d. In common with other pilgrims, it is ours to suffer disappointment, being held prisoners in this city by the storm for two days; no boat daring to attempt the entrance of the canal through the sand bar, into Burlington Bay, (that being our course,) amidst the tumult of waters which a continued and heavy N. E. wind never fails to produce at that place; and without the bar there is no shelter or anchorage affording safety from shipwrecks. This suggests the need of at least three ingredients to render a traveller comfortable. The first is a tolerable degree of health, the second ample funds, and the third, unexhaustible patience. And no one needs to be told that with these helps a traveller must be at war with himself and the world, if he cannot suffer restraint with tolerable quietness for a day or two; especially if he be a yankee, transported beyond the jurisdiction of his own beloved country, and has the good for one to repose himself at a first rate hotel, as is that called the North American Hotel, kept by Wm. Campbell, at Toronto. Of this capital it may be remarked, that it is situated upon a plain but little elevated above the level of the beautiful bay. The soil seems to be a pure clay, the streets are

unpaved, depth of our streets part of the stances around an election in progress filthiest filth, (it is as the case is) all parties place in whom to perpetrate one wrong in the street, driving a cart of commerce the promiscuous ed by the sexes ap but presjects from were into all grad cold rain hurra be could tell When a pleasing both public water up several atop, esp Oakville in appa successful business. The m in the la 1824 we dense for neat dw Mills and except t seats; a Notwith governm ries, upon Reserves, plying, an abroad an perly assi and prosp named, th the only p humble d good sized ed; so th ful fields, fancy him ship the five years ago, in almost the govern free from called irre lands recee ant clergy, as justice and propo tensive and DEATH having been Bishop m in Philadel 15 days. a Minister and enjoye affection of to death w memory wh which he w WRITING be found in a very resp his pupils M to Doc from the the run ng at been bitten had a meet lim of the are found a citizens are The Commo gravings, tions for Author c B non. T This wor recommends The annu was held on were chosen Roderick jiel Burres Lucien B. H Goodridge Tertius W ton. At a meeti was chosen QUESTI 1. What is heard Peter o hearts? 2. What is they proposed



unpaved, and of course is muddy to a considerable depth in wet weather. Such being the case during our stop there, perambulating constituted but little part of that employment, which, under other circumstances would have occupied the time, except wading around two or three squares, to witness the manner of an election of a member of Provincial Parliament, then in progress, and looking into continuous lines of the filthiest cabins we ever saw; not one story high, having mostly but one apartment, and that occupied by a family and as a common drunkery. In no dwellings on which our eye ever rested has been seen embodied so much poverty, living misery in appearance, and the elements of its own perpetuity by drunkenness, so much filth, (the floors of the cabins being as wet and muddy as the streets,) as was seen in the compass of our limited circulation in Toronto. Whether they pervade all parts of the city we know not; but, filled as the place is with people from another hemisphere, many of whom have fled from wretched poverty at home, to perpetuate their poverty here by the same practice, one would suppose there is little prospect of suppressing the evil; especially as the government, like ours in the states, seems bent upon the suicidal policy of deriving a revenue from licenses, authorizing members of community to destroy the lives of each other, and the prosperity of the state. The election was attended by hundreds of both men and women, most of both sexes apparently having nothing to do with the voting; but presented a motley mixture of his Majesty's subjects from the other side of the Atlantic, among whom were intelligent gentlemen on business, and after them all grades downward, content to stand or walk in the cold rain over head and mud under foot, merely to hurra because some others shouted hurra, and no one could tell for what.

When approached from the water, Toronto presents a pleasing appearance, having some neat buildings, both public and private; and passages from them by water up the north shore to Hamilton, have a view of several thriving villages at which the boats stop, especially at the mouth of the river Credit and Oakville; and within Burlington bay, Hamilton, which in appearance and activity bids fair soon to compete successfully with the capital in beauty, wealth, and business.

The improvements every where visible, made within the last twelve years, are perfectly surprising. In 1824 we visited this region; and where all was then dense forest, smiling villages of industrious people, neat dwellings, and fertile farms now greet the eye. Mills and mechanics are at hand in nearly all parts, except those level territories which afford no mill seats; and those are not very extensive.

Notwithstanding a determined effort of the present government to establish exclusively Episcopal rectories, upon the avails of what is called the "Clergy Reserves," churches of our denomination are multiplying, and a growing spirit of christian enterprise is abroad among them; which if persevered in and properly assisted, will shortly result in their extension and prosperity. On one spot where, at the date above named, the floor of a barn then in the wilderness was the only place in which to preach, and but three very humble dwellings near to it, there is now a neat and good sized meeting-house with galleries, and well filled; so that the dispersion of the assembly, the beautiful fields, and growing village, almost induce one to fancy himself in New England, rather than in a township the first settlement of which was made but twenty years ago. Numerous instances like the above exist in almost every section of the province; and could the government be persuaded to let the people remain free from the curse of a state religion (more properly called irreligion) and disburse the funds arising from lands reserved expressly for the support of a protestant clergy, amongst the evangelical denominations as justice demands; no one can see why peace, piety, and prosperity, might not abound throughout this extensive and growing colony.

**DEATH OF BISHOP WHITE.**—Bishop White, after having been in the Ministry nearly 70 years, and a Bishop more than half a century, died at his residence in Philadelphia on the 17th instant, after an illness of 15 days. Few indeed have been the instances, where a Minister has lived so many years of usefulness, and enjoyed, to so great a degree, the confidence and affection of the Christian community. His approach to death was marked by great calmness of mind. His memory will long be cherished by that Church to which he was an honour—the Protestant Episcopal.

**WRITING.**—The advertisement of Mr. French may be found in another column. His credentials are of a very respectable character, and the improvement of his pupils satisfactory to patrons.

**MAD DOGS.**—Our citizens have been much alarmed from the fact, that one or more mad dogs have been running at large in this city, and several others have been bitten by these. The Justices of the town have had a meeting, and ordered that all dogs within the limits of the town shall be confined, and that if any are found at liberty within the space of 60 days, the citizens are requested to kill them.

The Common School Grammar; illustrated by engravings. With an Appendix, containing directions for composing, etc. By Charles Morley. A. B. Author of G. Geographical Key, etc. Hartford, H. B. 1836.

This work is intended for beginners; it bears the recommendation of several gentlemen.

**EXCHANGE BANK.**

The annual meeting of the stockholders of this Bank was held on the 12th inst. The following gentlemen were chosen Directors for the year ensuing:

Roderick Terry—Herrick Huntington, Jr.—Daniel Burgess—Philomen Canfield—William T. Lee—Lucien B. Hanks—Leonard Kennedy, Jr.—Samuel W. Goodridge—Chas. Roswell—William W. Ellsworth—Tertius Wadsworth—Adrian Jones—S. G. Boughton.

At a meeting of the Directors, Roderick Terry, Esq. was chosen President and Elisha Colt Esq. Cashier.

**QUESTIONS ON THE ACTS OF THE APOSTLES.**

Lesson 6. Chap. II. verses 37—47.

Verse 37.

1. What is meant by the assertion, that they who heard Peter on this occasion were "pricked in their hearts?"

2. What is implied in the important question which they proposed to Peter and the rest of the apostles?

3. Are we to suppose that all who heard Peter preach on the day of Pentecost were affected in this manner? Verse 38—19.

4. What is the nature of the repentance here enjoined? Verse 38—19.

5. How are repentance and baptism connected with the remission of sins?

6. What is meant in this place by receiving "the gift of the Holy Ghost?"

7. To what promise does St. Peter here refer?—And in what sense is it to parents and their children?

8. Who are meant by those that "are afar off?"—And what are we to understand by a person's being called of God?

9. Who are meant by "this outward generation?"—And in what sense was it the duty of Peter's hearers to "save" themselves from it?

Verse 41.

10. What are we to understand by *gladly receiving the word*?

11. Are we to suppose that the three thousand persons, here represented as added to the church on the day of Pentecost, were all baptized on that day?

12. What objections have been raised against the supposition that they were immersed? And how may those objections be obviated?

Verse 42.

13. What are we to understand by "the apostles' doctrine and fellowship?"

14. What is here meant by "breaking of bread?"

15. Were the prayers, here spoken of, public or private; or both?

16. On what account are Christians, distinguished by their steadfastness, deserving of commendation?

17. What considerations show it to be very remarkable, that the persons converted on the day of Pentecost were steadfast in their profession?

Verse 43.

18. What was the nature of the fear mentioned in this verse? And what events had recently taken place, adapted to produce it?

Verse 44.

19. What do you understand by the declaration that "they who believed were together, and had all things common?"

20. Did the apostles require those of the disciples who had property, to surrender it to the church?

21. How far are those who did this, deserving of our imitation?

Verse 46.

22. "What special inducement had the disciples to assemble daily in the temple?"

23. Was the "breaking of bread," here spoken of, the celebration of the Lord's supper?

24. What may we learn from the fact that the disciples ate their meat with gladness?"

25. What is meant by that "singleness of heart," for which they are here commended?

26. What special reason had they at this time to praise God?

27. How came they to be in favor with the common people?

28. What may we learn from the fact, that "the Lord added to the church daily such as should be saved?"

## General Intelligence.

### FOREIGN.

**Slavery in the French Colonies.**—The Paris papers of May 26, contain the report of a very interesting debate which took place on the preceding day, in the Chamber of Deputies, upon the subject of slavery in the colonies of France. The chief advocate for the emancipation of the slaves was M. de la Martinière, the poet, who has already proved by his writings the great influence which he exercises over the sympathies and feelings of men. Upon this occasion he appears to have succeeded in the more difficult task of conciliating their antipathies: for, with all the opposition of self-interest, which sets so little value on abstract rights, and which are not what in the Chamber, the planter being there strongly represented, he and his fellow-laborers wrung from the assembly an admission of the impolicy, as well as cruelty, of continuing the system of slavery in the colonies. He contended that emancipation would be advantageous to the colonists themselves, who, he said, could never enjoy tranquillity so long as they knew that the principle of insecurity was daily at work for their destruction. "The right of property which man assumed over man," the hon. deputy termed "a blasphemous outrage to the Creator, and that such a pretended right should be sanctioned by law, was a disgrace to civilized society." He, in conclusion, observed, that he was not opposed to an indemnity to the owners of the slaves. M. de Tracy counteracted the Chamber on the progress which the question of Negro Emancipation has made in the public mind. Formerly such a question could not have been discussed within the walls, without subjecting the advocate of the slave to the reproach of hostility to the principles of order and the interests of his country. The hon. deputy further observed, that in the British colonies, where the slaves had been enfranchised, a considerable commercial movement had taken place.

The Minister of Marine observed, in reply to these appeals, that the government was not indifferent to the great importance of this question, but he thought that the measure should be brought about by degrees, and that the slave should, by instruction and education, be rendered fit to enjoy the blessing of freedom. He then solemnly denied that he had ever said slavery ought never to cease in the colonies.

The newspapers, generally, receive these humane sentiments, and join in congratulating the country upon the progress which the question has made in France. Colonial emancipation, they now confidently say, is only a question of time—the principle has been formally conceded.

**Ref. in England.**—The House of Lords in June, 1836. The London papers are filled with particulars of public meetings held to express the opinion of the Reform party in England, against the conduct of the Lords rejecting the Irish Municipal reform bill. O'Connell has had a public dinner at Bunbury, at which he made a speech, declaring that he wanted only justice for Ireland; but if the municipal reform which England had obtained was not extended to Ireland, the sooner the Union was dissolved the better. It was a union, he said, between the master and slave, the tyrant and the oppressor. The inhabitants of Great Yarmouth, with the Mayor at their head, also offered him a public dinner, which he declined. "Norwich," says a London paper, "is to do him the like honor, and there is hardly a town in Norfolk or Suffolk, that is not ready to record its indignation at the treatment to which he has been exposed." A meeting has been held at Edinburgh, to express as "deep and indignant regret" at the conduct of the peers; similar meetings were to be held at Greenock and Glasgow, and at these two latter cities subscriptions were to be raised for O'Connell. At Bath, there has been a large meeting, at which Mr. Roebuck read, in a speech, that "civil war impended over the nation, and the judgment and courage of the people alone could save them from the peril." Col. Napier also spoke in the following manner: "I do not think that the true question is, whether corporation reform shall be extended to Ireland, but whether the House of Lords or the House of Commons shall govern in England—(Cheers)—whether the will of the people of England shall stand, or the will—the corrupt will—of some crazy and factious peers shall henceforth be paramount in this country? (Loud cheers, and cries of "No.") This, is to my apprehension the true question, and the Irish corporation reform is but a limb of it—a subject on which to commence the business of agitation; ay, and a very good subject to begin the battle with the Lords."

Petitions were prepared at Dover, Lend, Sunderland, Falmouth, and almost every town in England where a newspaper is published, in support of the demands of the Irish people. The city of London was

to assemble on the 31st of May, and various other public meetings, for the same object, were to be held in other places. The Dublin Evening Post states the meetings to have been so numerous in Ireland, that it is impossible to give any thing but a brief notice of them, and adds, that this is the most formidable, the most extensive and best concerted agitation ever witnessed in Ireland.

The London Courier closes an account of these proceedings in the following words:

"Wide spread and violent agitation, then, is the present result of the conduct of the Peers. To what it will lead no human wisdom can foresee, now that the passions of men are inflamed and maddened, and more than human wisdom foresaw the calamities of the French revolution, till they burst with all their horrors on the indignant civilized world. Why have the Peers exposed the country to such peril? Let us merely add, that the new Reform Association of Ireland is to take the name of "Anti-Tithe and Corporation Association," thus appealing, by its very title, to one of the principles on which the great bulk of the people of England and Scotland already feel indignant against the Established Church, in whose name, and on whose presumed behalf, for the sake of whose ascendancy, all this political turmoil, which threatens the peace and prosperity of the country, has been caused by the Peers. We must, in conclusion, call on the people at once to come forward, and peacefully and lawfully declare that the existence of the Peerage and of the Church of England, as they are, cannot be otherwise preserved—and are not worth maintaining at the price of continual oppression and collision, leading to civil war, wide spread desolation, and the dismemberment of the Empire."

The London Times, a paper on the other side, seems to admit the extent of the agitation.—*See Post.*

**Fourth of July Celebrations.** We are happy to learn (says the N. H. Baptist Register) that the day, designated as the birth-day of our country's privileges and glory, was observed in many places in a manner calculated to exert a good moral influence. Many of our citizens seen aware that gratitude and patriotism do not consist in wakeful display—in the din of the drum or the blast of the trumpet—in costly dinners, attended by the floating bowl and sparkling decanter, but a more sensible and rational method is sought by which to give expression to the enkindled emotions of the hearts of freedom.

The Boston Baptist S. S. Union celebrated the day, and attended public exercises in the Charles st. meeting house. The Watchman says the assembly was larger than usual, and that not less than four hundred children attended. A hymn was sung by the children; Dr. Sharp read the scriptures; Prof. Knowles offered prayer; another hymn was sung by the children; John A. Bolles addressed the teachers and children; after singing again, the closing prayer was offered which was followed by a Doxology.

In Salem Ms. the S. School commemorated the day by assembling in the Tabernacle church. The house was crowded and it is supposed that fifteen hundred S. scholars were present. Mr. Bullard of Boston delivered an address, assisted in the other exercises by Messrs. Worcester, Barnard and Downing.

In Wilton the S. Schools celebrated the day with appropriate exercises.

At Ameskeag, the S. Schools in Dunbarton, Goffstown and Bedford were expected to meet for religious exercises.

At Canton the S. Schools had an interesting celebration.

At the West Village in Hockinton a Temperance address was delivered by Rev. Mr. Kimball.

At Warner Bos. Cummings of this town delivered an address on Total Abstinence. We understand the congregation was unusually large.

At Great Falls an address was delivered on Moral Reform, and a Ladies Moral Reform Association was organized. Mrs. M. B. Woodman, Pres.; Mrs. M. E. Goodell, M. M. Smith and S. W. Smith, V. Pres.; Mrs. M. Moss, Sec. and Treas.

**Infantum Wanted.**—Mr. Joel Yale, of Evans, Erie Co. N. Y. recently a merchant, and one of the firm of Bartol & Yale, left home in May, 1835, professing to view land in the State of Illinois, with a view to a removal there. He was seen by a friend in the State of Michigan, soon after by another in the city of N. Y. and about the same time in Washington, Conn. Since that time, leaving the latter part of the summer of 1835, he has not been heard from and, no trace of his fate or retreat has yet been discovered. He was the subject of mental derangement for some months in 1834, but had recovered. He left a wife and six small children, with but little property to sustain them under their peculiarly afflictive trials. Any information respecting the fate or retreat of Mr. Yale, will be a great relief to his friends, especially his afflicted family. It is thought, that if he is alive, he may have gone to sea.

The Rail Road from Newark to New Brunswick, was opened on Wednesday last week. The cars went through in an hour and thirty minutes. The only link wanting in the chain of rail road communication from this city to Philadelphia, is between New Brunswick and Trenton. When this is done, Philadelphia and New York will be within five hours of each other, and the whole distance between New York and Washington, may be regularly accomplished in 13 hours.

**Rail Road to Washington.**—In a few months we shall no doubt be able to enter the cars in this city, a six o'clock in the morning, and be put down at Washington City at seven o'clock in the evening. The Rail Road from New York to New Brunswick is completed, that from Brunswick to Trenton in rapid progress, that from Trenton to Philadelphia is in full operation; the link from Philadelphia to Washington is under construction, from Washington to the Susquehanna the Road is nearly finished, and from Havre de Grace the Rail Road is in full operation. When this is done, Philadelphia and New York will be within five hours of each other, and the whole distance between New York and Washington, may be regularly accomplished in 13 hours.

**Advent.**—The Ogdenburg Times says, a coal mine has been discovered about four miles from that place, near Black Lake; and that ten tons of the Roscoe lead ore have been shipped from New York, to be smelted.

The following are the appropriations made at the late session of Congress for Connecticut:

For Saybrook harbor, \$25,000  
For Westbrook harbor, 13,000  
For Payerweather Island & Bl. Cl. Rock harbor, 27,000  
For Bridgeport harbor, 10,000  
For Westport, (formerly Saugatuck) harbor, 6,000  
For Works at a River Point, Fairfield county, 1,500  
For Thames River, 13,000

**New Bedford.** By a census just completed, it appears that the population of this flourishing sea-port is 11,113. This includes only a small portion of the seamen who sail from there. Were they included, the population would be over 15,000.

**City of Lowell.**—The Lowell Courier gives the result of a census just taken by order of the city government, from which it appears that the population of this city is 17,633, of whom 6,345 are males and 11,288 females. The number of a census is 2661 and colored persons 41. The number of school children between the ages of 4 and 16, 2577.

**VIRGINIA GOLD MINES.**—The mines of Booker, Elbridge, Morton and Ayers, in Buckingham, with those of Hughes, Moss, &c. in Goochland and Fluvanna, may vie for richness and extent with any in the known world. Joined to these are the richest veins of copper, iron and marble, in the most eligible situations for opening and transporting—only requiring enterprise and comparatively small capital to render them available.

**At Distention Fire.**—About half past 3 o'clock Wednesday morning, the large four story building 119 Nassau street, between the Bible Society House and Canton Hall, occupied by Mr. Daniel Fanshawe as a printing office, was discovered to be on fire, and the flames spread with such intense rapidity that, before they were extinguished, nearly the whole of the valuable contents of the building were destroyed.

The loss of Mr. Fanshawe is computed at 15,000 dollars, of which 5,000 is insured in the Eighth Ward Mutual Insurance Office; and that of the Bible Society, (who owned the premises) in damage to the building and burning of sheets of their publications, at 600 dollars—insured.—*N. Y. Transcript.*

About three hundred stores and dwelling houses are in progress of erection at St. Louis, besides three Churches, a female Seminary and Theatre.

It is said that Mr. Gerrit Smith has sold his property in Oswego for which he paid \$47,000, for one million! We hope it is true, for there is no man in the Union who deserves riches more than does Gerrit Smith.—*M. Dem.*

**Large Whale.**—Capt. Luce, of the ship Francis Henrietta, of N. Bedford, took a right whale on the 25th of March, on the Brazil Banks, which made upwards of two hundred barrels of oil.

**Panthers of Slavery.**—A conspiracy of the slaves of St. Jago was recently discovered on the eve of being put into execution. About 200 slaves were seized by the military and a number of the ring leaders were shot.

George H. being informed that an impenitent printer was to be punished for having published a snarling "King's speech," replied, that he hoped the punishment would be of the mildest sort, because he had read both, and as far as he understood either of them, he liked the snarling speech better than his own.

**And there were giants in those days.**—In excavating a well in Michigan, an antediluvian skeleton has been found, which indicates a human being of prodigious size, and which must have been buried in the earth for many ages. The skull is enormous, and the thigh bone two feet and three inches in length, a tooth as large as the cork of a porter bottle &c. It is pronounced by the doctors a human skeleton of gigantic proportions.—*Sci.*

**SCENE IN THE GRAND JURY ROOM.**

Among other complaints before the Grand Jury of this county, during the past week, was one against an individual for selling rum. A certain deacon of a church was called before the jury to sustain the complaint; he was asked if he had bought any rum of the person complained of?

"I have not," was the reply.

"Have you seen any rum drunk in his premises?" was asked by a juror.

"No," was the ready reply.

"Have you known any rum to be sold or drunk in his premises?" was the next inquiry—and the next answer like the others, was

"No."

"Have you known any rum to be carried away from the said premises, and if so, under what circumstances?" he was asked by the district attorney, from whom the deacon could not escape so easily as he probably imagined.

"O yes," said the deacon, "I have carried rum away from there when my family were sick."

"How much have you carried away?"

"About six gallons at different times."

"Well, now," said the attorney, "how did you obtain the rum?"

"I borrowed it," said the deacon.

"Indeed—did you return the same quantity of rum again?"

"No sir."

"What compensation did you make him for the rum?"

"Why," said the deacon, "when I borrowed the rum, I let the man have the money for it, and provided he called for the rum, he was to return me the money again."—*Full Rise a Mon.*

**The House Fly.**—At the Entomological Society, a letter was read by the secretary on excluding the house fly. The mode adopted was a net made of meshes of about three quarters of an inch square, and which when placed against a window, was found quite effectual in excluding the visits of "this troublesome insect from the outside of the room. The same experiment was tried with meshes made of the finest black thread, one inch and a quarter square, which proved to be equally effectual. The approach of wasps was also prevented by the above mode, very few finding their way within the boundary. This was accounted for by an optical illusion in the eyes of the insects of the highly magnifying power of vision, and the small focal length.

**One cause of that peculiar American disease called the dyspepsia is—the enormous quantities of hot bread, hot rolls, smoking hot cakes, half baked, and lit le butter, which are consumed at nearly every meal, morning, noon, and night, by all ages, and each sex—by the children as well as by grown up fathers and mothers. To these two quite sufficient reasons we can yet add a third, and that is the custom of eating tea, which means drinking a quantity of the Chinese beverage, with pretty substantial accompaniment of various "relishes," two or three hours only after a hearty dinner. "Don't give the stomach too much to do," said an experienced physician, "and it will never trouble you;" but it may well be supposed that it will mangle and revolt at the little repose which it is thus permitted to enjoy."**

**Another Mad Dog.**—A young man named Henry W. Wheeler, residing in Renwick Street, and a little boy, twelve years of age the son of Mr. William Mount of Broadway, were dreadfully bitten by a mad dog yesterday, in Canal Street. The unfortunate sufferers were taken to a surgeon's in the neighborhood, and had their wounds cauterized, and the dog was put into Hudson Street, where it was killed. The mischief and misery occasioned by the running at large of dogs the present season, are incalculable, and we trust, with this additional evidence before them, of the sad consequences resulting from the bites of rabid animals, that the Mayor and Common Council will not hesitate any longer in immediately putting the dog law into full force and effect.—*N. Y. Transcript.*

**A boy shot by his father.**—Mr. Thomas Patch, of Hollis, whilst firing at a mark with a rifle, accidentally shot his son.

**Melancholy succession of violent deaths in one family.**—Joseph Dubious, of Seneca, crossing with his team, a branch of the Mohawk, became entangled in the harness, and getting separated, floated down and was drowned. About a year ago, this individual lost his wife and two children by fire, and a few years ago, his only son was found in the Sacandaga woods, mangled by wild beasts. A third daughter was left to mourn over their domestic calamities.—*N. Y. Star.*

**Poisoning.**—The families of Henry and George Seymour, brothers, residing in the same house, in the south-west part of this town, consisting of eleven persons, in all, on Thursday last, were taken violently sick, after eating of bread, pie, &c. baked the day before; and from circumstances, it was supposed that arsenic had been put into the flour, by the wife of Henry, with the intention of poisoning them. She had been known, for some time past, to utter threats on account of the sale of the house and farm, by her husband, to his brother, to which she had taken offence. She was arrested and examined on Monday afternoon, before Justice Terry, Mann, and Putnam, and bound over to the sum of \$2,000 for her appearance at the Superior Court, in this city, in September next.

Some of the family who were poisoned, have been dangerously ill, but they are all now convalescent.—*Courier.*

**Melancholy.**—Frederick, aged 14, son of Mr. Russell Leavenworth, of Woodbury, and a clerk in the store of Mr. Benjamin Prime, of New-Haven, went

in company of some young lads, on the 6th inst. to bathe in Mill River near the suburbs of this city. He was seized by the e-motions as they were about to return home, but without occasioning any alarm until they discovered his clothes upon the bank, when the fearful truth flashed upon them that he was drowned. Being unable to swim, it is supposed he got beyond his depth and perished without the power of making known his situation. He is represented by his employer to have been a faithful and well disposed lad.—*Pa. Advertiser.*

**Drowned.**—We learn that on Sunday last, a young man named William McKenney, was drowned in the Connecticut river a little below this city, while bathing. The particulars as we have learnt them are, that he got into an eddy or whirlpool, and tumbled out to his companions for assistance. One of them ventured out and caught hold of him, but finding himself in danger he had to struggle to disengage himself, and succeeded, while McKenney was drowned. After a considerable effort the body was found on Monday. He was about 24 years of age, was a cabinet maker by trade, in which profession he was engaged in this city. We understand that he belonged in Hartford.—*Mid-dletown paper.*

**Suicide.**—The wife of Mr. John Spaulding, of Wilton, N. H. on Monday morning last, after eating her breakfast as usual, rose from the table before the rest of the family, retired to a washroom and hung herself with a small cord, wound twice around her neck, without tying. In about fifteen minutes she was found hanging by the cord, her feet touching the floor, and dead.—*West. Transcript.*

**New Species of Suicide.**—A preacher confined in the Wakefield House of Correction, recently broke up a bunch of glass in his apartment, and ate the particles with his hand, in order, he said, to procure a lingering death, to enable him to prepare his soul for the world, rather than to be transported to any part of this.

## MARRIED.

In N. Haven, by the Rev. Mr. Neale, Mr. Frederick Lord, of Humphreysville, to Miss Eliza Allen, of Wallingford.

## DIED.

In this city, on the 5th inst, Mr. Ab. W. Allen, aged 42.

In this city, on the 13th inst. Mr. Reuben Wadsworth, aged 83.

At Charleston, S. C. on the 24th ult. Mr. George E. Hills, printer, aged 21, formerly of this city.

In Upper Middletown on the 5th inst. Elizabeth Stocking, aged 42.

In New London, Miss Ann Manning, aged 16.

In Waterford on the 6th inst. Mrs. Emily Cone, wife of Mr. James Cone, of New London, aged 26 years.

In Lyme, on Sunday evening last, Deacon Reuben Chadwick, aged 55 years.

At Chittaugus, N. Y. John B. Yates, Esq. of the late firm of Yates & Melrose.

The number of Deaths in New London, from July 8, 1835, to July 7, 1836, one year, was 83. The number of Marriages in the same time, was 55 couple. Certified by G. KIMBALL, Recorder.

The Connecticut central Baptist Minister's meeting stands adjourned to meet at the house of Rev. Russell Jennings in Waterbury, the 24 Tuesday in August ensuing, at 10 o'clock A. M.

Are the frequent removals of ministers beneficial to the people? Sermon expected from Dr. Benj. Manning, of Upper Middletown.

GEORGE B. ATWELL, Sec'y, Meriden, July 3, 1836.

The New London County and vicinity Ministerial Conference, will meet at the house of Daniel Parker, in Packerville, the 24 Tuesday in August, at 1 o'clock P. M. There will be preaching in the evening.

NATHAN E. SHALER, Sec'y.

## VIRGINIA COAL.

A Cargo expected by Wednesday 2



## POETRY.

## HOPE, WHAT ARE THEY?

*Supposed to have been found in a Hermit's Cell.*

Hope, what are they?—Heads of morning  
Strung on slender blades of grass;  
Or a spider's web adorning  
In a straight and treacherous pass.

What are fears but voices airy?  
Whispering harm where harm is not;  
And deluding the unwary  
Till the fatal bolt is shot!

What is glory?—in the socket  
See how dying tapers dare!  
What is pride?—a whizzing rocket,  
That would emulate a star.

What is friendship?—do not trust her,  
Nor the vows which she has made;  
Diamonds dart their brighter lustre  
From a palsy-shaken head.

What is truth?—a staff rejected:  
Duty?—an unwelcome clog;  
Joy?—a moon by its reflected  
In a swamp of water bog.

Bright, as if through ether steering,  
To the traveller's eye it shone;  
He hath hailed it re-appearing—  
And as quickly it is gone.

Gone as if forever hidden;  
Or mis-shapen to the sight,  
And by sullen weeds forbidden  
To resume its native light.

What is youth?—a dancing billow,  
(Winds behind and rocks before!)  
Age?—a drooping, tottering willow,  
On a flat and lazy shore.

What is peace?—when pain is over  
And love ceases to rebel,  
Let the faint sigh discover,  
That precedes the passing knell!

WORDSWORTH.

From the New-York Observer.

## DR. HUMPHREY'S TOUR.

## Isle of Wight.

You know, Messrs. Editors, that it would be about as much as any man's reputation for taste and poetry is worth, to return from the shortest tour in England, without paying a visit to the Isle of Wight. It was on one of the loveliest mornings in June, that I took the Southampton steam packet for that island. The sun looked down from heaven, with that dazzling glory, in which I had so often rejoiced, upon my native hills. It was the brightest day I had seen since I landed at Liverpool, and brighter than I had expected to see, during the whole summer. Rarely, indeed, is even a New England atmosphere more perfectly transparent. As we sailed down the bay, there was scarcely a ripple upon the face of the waters. It was so still that the breezes all slept over—there was nothing to waken them. The ware-houses, the trees, the fishing boats, the ships at anchor—all things saw their own bright image reflected from the polished surface of that sea of glass, over which we were gliding.

On the left, through thick and dark foliage, where not a leaf trembled, we caught a glimpse of the ruins of *Netley Abbey*, which covered two acres and a half of ground, and which some five or six centuries back, must have been a magnificent gothic pile. It brings a cold chill over you, as you pass rapidly by, to think what scenes must have been enacted there. Thanks to God, that it is the ruins which we now see, and not the pampered residence of sanctimonious idleness, persecution, and lust. May the bats, that cling to the broken arches of its dark and mysterious labyrinth, never be scared away; and may the jack-daws, with raven wing, continue to wheel and scream over these ruins from generation to generation.

As you approach the Isle of Wight, in such a morning, there she sits, like a swan upon two waters, absorbed in the contemplation of her own comeliness. I went over prepared to admire every thing—to think and breathe in poetry, and to lay Johnson under heavy contribution for superlatives, if perchance I could get the better of the enchantment long enough to scribble a few pages in my note-book. But whether, like some beautiful females, she has become vain by flattery, and by admiring her own loveliness in that great mirror which is always before her, or whether she has been so much extolled, that one is not prepared to appreciate her real charms, I cannot tell; I was at first somewhat disappointed.

"This little town of *Cowes*," said I to myself, as we neared the wharf, "is well enough; but was there ever a more un-romantic name? If it had been called *Lucia*, or something like that, it would have made a mighty difference. And then, as to the town itself, what is there so very striking, either in its general features, or in its location? Does it lie upon a broad and charming bay? so do a hundred other places. Does it climb up a fine velvet and shady eminence? I have seen finer eminences than this, both at home and abroad! Such were my musings as I stepped on shore and hastened to the hotel, to enquire for some fellow tourist, and for a conveyance to those parts of the island which are best worth seeing. But no traveller, or visitor could I find. They had all gone by, in the very packet which I had just left, and would make their excursions, not from *Cowes*, but from *Ride*, another *lackaday* named town, further down the island. It was useless to hail the steamer, for by this time she was out of sight; and it availed nothing to regret that I had not better availed myself of the inalienable New England right, to ask questions in foreign parts, as well as on our own side of the water.—There I was. I had come to see one of the brightest gems of the ocean, and see it I must. A cab, or fly, was at my service, with a careful

driver. For two good English sovereigns I could be taken to the back side of the island, and to as many other interesting spots as one day and a half would allow me to visit. This charge was more *unpoetic* than any thing I had yet met with. "Ten dollars for the privilege of riding some thirty or forty miles!" It was, I thought, giving the screw one turn too much.—However, as I knew it would avail nothing to assure the livery-man that *one sovereign* was more than I could well bear, I closed the bargain, and was soon on my way. At first my ciccone promised little besides *joking* to my heart's content, wherever the roads would permit. Nevertheless, beneath a surface somewhat rugged and crusty, I found in him a kindness of feeling, and a degree of intelligence, which made the arrangement as agreeable as could have been expected.

As we went on from valley to valley, and from one eminence to another, I said to myself, "If the garden of Eden is here, we shall no doubt come to it in due time." I did not however find it; and having expected too much, I was not quite prepared worthily to appreciate what I saw. But after all, I am constrained to acknowledge, that I had abundant reason to be satisfied and delighted, before I left the island. No one who visits it at this charming season, and has read the *dairymaid's Daughter*, can help perceiving how true to nature are the touches of Leigh Richmond's pencil, in a page or two of that inimitable tract. You see the same lanes beautifully overarched with groves, which screen the traveller from the rays of the sun, and afford many interesting objects for admiration; such as the shrubs and flowers and young trees, which grow upon the high banks, upon each side of the road. Many grotesque rocks too, with little streams of water occasionally breaking out of them, vary the scenery, and produce a new romantic and pleasing effect.—Through gaps and hollow places on the road side, you look out now upon the same high hills, with navy signal posts, obelisks and light-houses, on the summits which he describes—then, upon the same rich wheat fields and pasture grounds, and anon, upon the wide sea, sprinkled over with canvas, and reposing in quiet majesty, under that glorious canopy which God has spread over it.

The Isle of Wight would scarcely be called hilly in New England; but the surface is everywhere undulating; and the rocky rampart, which extends quite round on the back side, and looks out upon the ocean, is very high and bold, and in many parts wildly precipitous. As you approach this rampart, the soil gradually becomes thinner, and there is a considerable breadth, along the summit and inland slope, which yields very little besides furze and heath. There are also some other high downs, thickly set with furze, and scanty pasturage. The geological structure of the island, especially of the northern section, seems to be a fine marl, gradually subsiding into chalk, as you approach the cliffs on the eastern extremity. Many of these marl beds, seen at various distances, as you traverse the island, resemble those lingering snow drifts, which we so often meet with, late in the spring, on the eastern declivities of our own hills and mountains. The valleys, for the most part are extremely fertile and beautiful. In the appearance of the villages, hamlets, and scattered cottages, with a few exceptions, there is nothing remarkable. They stand, very much as they have stood for centuries past, and as they are likely to stand for some centuries to come. There is nothing of the freshness and enterprise and outside show, which we everywhere meet with in the United States. The people live just as the grand fathers of their great grand fathers did, and just *where* they did. The thatch, indeed, must be renewed once in fifteen or twenty years. But as for the walls, they are so thick and strong, that they stand like the cliffs themselves, in a grey old age, which gives but little heed to the lapse of time, or the warping of the elements.

*Cowes*, is a very quiet town, lying on both sides of a fine narrow bay, which puts up to a considerable distance, from which the ground rises gradually till you have a very extensive view of the island itself, and of the adjacent waters. Some of the houses are built in fine modern style, and the grounds are laid out and ornamented with much taste. It is a town of considerable resort for health and pleasure, in summer; and from its proximity to Portsmouth and the depth and extent of its anchorage, must be a place of no small bustle in time of war.

*Ride* is a much handsomer place than *Cowes*. Indeed, I saw very few towns in England, which will compare with it in location, freshness and beauty. It appears to be growing, not rapidly, but considerably, from year to year; and to be gaining public favor, as a pleasant watering place, and summer retreat, for relaxation from business, and cares. Its hotels are spacious, and its bathing establishments large and convenient. Seen from the bay, rising as it does somewhat rapidly from the water's edge, it appears to great advantage. I should advise strangers who visit the island, to land here, rather than at any other point, both for pleasant accommodations in the town, and for agreeable company in making their excursions.

Newport, five miles from *Cowes*, is the largest town on the Isle of Wight, but being inland, and on the decline, it is much less inviting than *Cowes*, and especially than *Ride*. I saw very extensive barracks in the vicinity, but no soldiers. These buildings are evidently going fast to decay. They are not wanted; and how devoutly ought we to pray, that the universal reign of peace, may speedily sweep away such rendezvous from the face of the world.

A mile beyond Newport, you come to a very steep and commanding height, where once rose the towers and battlements of *Carisbrooke Castle*. It is now an immense ruin.—I say *immense*, for the wall next to the moat, is three quarters of a mile in circuit. Parts of two, or three of the towers are yet standing, as also of the inner walls; but in a very crumbling state, and darkly mantled with ivy. It is here that Charles

the First was for sometime confined as a state prisoner; and they show you the narrow window, from which they say he made his escape. This castle is said to be at least a thousand years old, and so is the church which stands just on the opposite side of the deep ravine, towards the south. Just without the dilapidated gateway, I entered into conversation with an aged woman, who had kept her market of ginger bread and beer there, for sixteen years. She spoke of her deep poverty, and of the death of her husband a few days before. I pointed her to him, 'who, though he was rich, for our sakes became poor,' and exhorted her to pray daily for that 'bread which came down from heaven,' which costs neither 'money nor price.' She had heard of it before, but I fear is more anxious about the few pence which she receives from visitors, than to 'lay up treasures in heaven.' What a contrast, thought I as I looked around upon the vast and silent desolation, between the pride and banqueting, and revelling, and tournaments of other centuries, and this solitary female, with her scanty refreshments, trembling on the edge of the grave, in the very gateway, from which haughty barons, and steel clad knights, with their glittering hosts of vassals and retainers, used to issue, for pasture and for battle. Shall I say the glory has departed? No. It was not *glory*; but pride and despotism, and terror, and abject meanness, and unbridled dissipation.

## THINGS IN LONDON.

"One man is nothing—at most an atom, a mere atom, an atomized atom." Horror of horrors—how many times has London been emptied in the many past centuries! What do they do with the dead? Can the earth hold them! How many feet deep of dead, think you, there are under the earth, hereabout? If the resurrection will be as we think, what a spectacle will be exhibited here! The two millions of people over whom I am looking now, thirty years hence will be half gone—sixty years hence, quite gone. A new race will be in these streets. Our day will be *antiquity*. People will wonder how we looked and acted. The People's children will be trampling over us.—Two millions more of dead will be added to the millions of millions under the earth. Other men will be in St. Stephen's then. The St. James will have another king and queen, if king and queen then there be—and the worms will be eating this one, if then he be not eaten—Perchance his monument will stand up somewhere as rusty as Charles the Second's. But old Thomas will be what he now is. He will not change. What folly to pile up these huge masses of stone! Old Time sends abroad millions of messengers, eating and gnawing the very stone—and by and by he comes himself, with his terrible sledge, and strikes down what they have loosened. And you, Westminster Abbey, must also fall. He is at work upon you. By and by rubbish will fill your Poet's Corner. Ay, this old Tower they are propping up and propping up. Its turrets look as if they shall *There*, is the monument erected in memory of the great fire. Who knows, but another great fire will level even this dome in the dust. Sir Christopher Wren built this—and Sir Christopher Wren sleeps in a dark cell under my feet.

I have just been looking at Nelson's Sarcophagus, under the very centre of this dome.—Nelson died to lay in that gloomy place, to dispel those darkness torments must be lighted, ere his tomb can be seen. Oh, what is glory! A shilling is asked to see him, and the great painters, and some others—the same that is demanded for seeing the beasts in the Tower.—What care all the mighty mass of human beings moving around this church, who lie buried here? The huge clock is striking. How many have died within the scan of the eye hence, since it first began to strike!—*Brook's Letters from Europe*.

## AN INSTRUCTIVE CONTRAST.

Go to the death beds of those who have given the pleasures of the world a full trial, and learn their utter vanity. "Their departure is without peace. Clouds of horror lower upon their closing eyelids, most sadly forbidding the blackness of darkness forever. When the last sickness seizes their frame, and the inevitable change advances, when they see the fatal arrow fitting to their strings, see the deadly archer aiming at their heart, and feel the venomous shaft fastening in their vitals, alas, what fearfulness comes upon them; what horrible dread overwhelms them. How do they stand shuddering and agast upon the tremendous precipice; excessively afraid to plunge into the abyss of eternity, yet utterly unable to maintain their standing on the verge of life."

"O, what pale reviews, what startling prospects conspire to augment their sorrows. They look backward, and behold a most melancholy scene. Sins unrepented of, mercy slighted, and the day of grace ending. They look forward and nothing presents itself but the righteous judge, the dreadful tribunal and a most solemn reckoning. They roll around their affrighted eyes on attending friends. If accomplices of debauchery, it sharpens their anguish to consider this further aggravation of their guilt, that they have not sinned alone; but drawn others into the snare. If religious acquaintances, it strikes a fresh gash into their hearts, to think of never seeing them any more, but at an unapproachable distance, separated by the impassable gulf. Thus they lie groaning out the poor remains of life; their limbs bathed in sweat; their heart struggling with convulsive throbs; pains unsupportable throbbing through every pulse; and innumerable darts of agony transfixing their conscience." "Oh time! time!" cried out the wretched Alamo, "it is fit that thou shouldst thus strike thy murderer to the heart! How art thou fled forever. A month? O, for a single week! I ask not for years, though an age were too little for the much I have to do. Remove for the past throws my thoughts on the future. Worse dread of the future strikes it back to the past. I turn and turn and find no ray. And is there another hell. O

thou blasphemous, yet indulgent Lord God! hell itself will be a refuge, if it hides me from thy frown."

"When you have witnessed the end of the wicked, go to the sick and dying chambers of Christians, and learn the pleasures of religion. "I am going to Mount Zion," said the Rev. Dr. Payson, "to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born, and to God, the judge of all. The celestial city is full in my view. Its glories beam upon me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness had been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in beams of the sun, exulting, yet almost trembling while I gaze on the excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion." Again; "I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain. Last night I had a full clear view of death, as a king of terrors, how he comes and crowds the poor sinner to the very verge of the precipice of destruction and then pushes him down headlong. But I felt that I had nothing to do with this, and I loved to sit like an infant, at the feet of Christ, who saved me from this fate. I felt that death was disarmed of all its terrors; all that he could do would be to touch me and let my soul loose to go to my Saviour. My soul, instead of growing weaker and more languishing, as my body does, seems to be endued with an angel's energies, and to be ready to break the body, and join those around the throne." "I have suffered twenty times, yes, to speak within bounds, twenty times as much as I could being burned at the stake; while my joy in God so abounded as to render my sufferings not tolerable, but welcome." "God is literally my all in all. While he is present with me, no event can in the least diminish my happiness; and were the whole world at my feet trying to minister to my comfort, they could not add one drop to the cup." "It seems as if the promise,—God shall wipe all the tears from thine eyes, was already fulfilled in me, as it respects tears of sorrow. I have no tears to shed now, but those of love, and joy and thankfulness."—*Dr. Scudder's letters*.

## TO YOUNG MEN.

There is no moral object so beautiful to me as a conscientious young man! I watch him as I do a star in the heavens: clouds may be before him, but we know that his light is behind them, and will beam again; the blaze of others' prosperity may outshine him, but we know that though unseen, he illuminates his own true sphere. He resists temptation not without a struggle, for that is not a virtue, but he does resist and conquer; he hears the sarcasms of the profligate and it stings him, for that is the trial of virtue, but he heals the wound with his own pure touch. He heeds not the watchword of fashion, if it leads to sin; the atheist, who says, not only in his heart, but with his lips, "there is no God," controls him not, for he sees the hand of a creating God and reverences it,—of a preserving God and rejoices in it; Woman is sheltered by fond arms and guided by loving counsel, old age is protected by its experience, and manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced tower. Happy he who seeks and gains the prop and shelter of Christianity.

Onward, then, conscientious youth! raise thy standard and nerve thyself for goodness. If God has given thee intellectual power, awaken it in that cause; never let it be said of thee, he helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw not that poor drop into a polluted current. Awake, arise, young man! assume the beautiful garments of virtue! It is easy, fearlessly easy to sin; it is difficult to be pure and holy. Put on thy strength, then; let thy chivalry be aroused against error; let *Truth* be the lady of thy love—defend her. [Southern Rose.]

## SINNING IN COMPANY.

There is a secret and powerful influence for good or evil, which arises from fraternity or partnership in action. The good are excited and stimulated to greater efforts in virtue, by the presence and co-operation of kindred spirits; and the wicked are encouraged in their misdeeds, by the circumstance that they sin in company. The sinner in solitude, would soon become saddened and miserable by the unwelcome intrusions of his own reflections, and his wicked purposes would lose much of their force, could he not look around and see many, who were identified with him in his pursuits. He seeks congenial society, that he may be strengthened and strengthened others in the way of sin, and he derives a sensible encouragement, and is confirmed in his departures from virtue, when he can mingle with a crowd who in spirit and conduct are like himself. This fact is so well known, that we not only expect to see every sinner have his boon companions, but from the very circumstance of their society, becoming gradually, yet certainly more depraved. Mutual enticement and encouragement renders it certain that this will be the case; but besides this, the result seems to be hastened by an indefinite sense of security which each one entertains when surrounded by his companions. He feels safe because he sins with a multitude; in all his favorite resorts he finds a multitude; the great majority in the town or city where he resides, are as regardless of religion and as

fond of sin as himself; by this he is emboldened and at length fancies, that there can be no danger in the course which so many pursue.—Nay, he even proceeds farther and ventures to make the fearful calculation that if he be finally damned, there will be countless multitudes involved in the same condemnation, and derives a certain kind of satisfaction from the thought. But how silly is the latter delusion! Whatever it may be in theory, in reality it can afford no mitigation to personal suffering, to be surrounded by others who suffer in an equal or superior degree. If all the inhabitants of a large city were at the same moment writhing under the tortures of the cholera, it would be no alleviation to the sufferings of any one individual to be apprised of this fact; it would on the contrary add new poignancy to his pain. The sight of their writhings, the sound of their shrieks, and the conviction that no one was able to aid his fellow, would prove additional sources of suffering. So if a sinner should be cast into hell, he will find a great society there, but it will be under a different organization from any society to which he had belonged on earth; it will not merely be a collection of men left to the wickedness of their hearts, and encouraging each other to blaspheme God, but it will be a society of suffering, suffering the most intense, in which one will not be able to minister kindly to the distress of his companion; but in which selfish feeling will be so exclusive as to destroy every benevolent sympathy, and in which fiend like passions shall so sway, as to aim at the increase of each other's torments. It will all be horror, remorse, hatred, and inconceivable anguish. Although there will be many there, yet each one will endure all hell in himself. In such a prospect what comfort can a sinner take! How can he encourage himself in a course of sinning which must end in ruin, because multitudes pursue the same course, and are destined to the same fate! The presence of unnumbered millions, would not have the effect of ministering one drop of water to cool his parched tongue. The sinner therefore should be warned to escape from this delusion. Although he may now drown reflection amidst the bustle of a thoughtless throng, the time approaches when he shall be mingled out to retire to the privacy of his own chamber to die; and although he may now feel a sense of impunity in sinning with the multitude, it will only aggravate his woe to meet the participants of his guilt, in a world of punishment.—"Come not now, my soul, into their secret;—unto their assembly, my honour, be not thou united."—*Presbyterian*.

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